

The Concept of *Nāṣiyah* in the Qur'an and Its Relevance to the Phenomenon of Digital Pornography Addiction

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Abstract

This article aims to explore the concept of *nāṣiyah* in the Qur'an and explore its relevance to the phenomenon of Digital Pornography addiction. This is motivated by the data that brain damage is one of the things that must be avoided by every human being. Damage to the brain can be caused by various factors, such as collisions, taking drugs, and so on. In addition, there are also causes of decreased to damaged human brain function caused by drug addiction through digital pornography or known as narcolema. This article seeks to explain the impact of narcolema and its relevance to the interpretation of the term *nāṣiyah* in the Qur'an. This article uses a qualitative method with the type of library research. The data sources used in this research come from books, websites, journals and articles related to the Qur'an, articles about pornography, articles about the brain and studies related to neurology. Thus, the article concludes that *nāṣiyah* in the Qur'an contains complex dimensions of meaning-theological, ethical, and even symbolic-physiological-that illustrate the relationship between human will, moral control, and the consequences of deviant behavior. The relevance of the term *nāṣiyah* in the Qur'an to narcotics can be seen from a neuropsychological and spiritual perspective. Narcotics damage brain tissue, including the prefrontal region, resulting in impaired cognitive abilities, impulse control, and decision-making functions. As a result, a person's behavior becomes deviant, loses moral control, and tends to commit acts that damage themselves and others.

Keywords: Al-Qur'an *nāṣiyah*, Digital Pornography, Relevance

Abstrak

Artikel ini bertujuan mengeksplorasi konsep *nāṣiyah* dalam al-Qur'an dan menggali relevansinya dengan fenomena kecanduan Pornografi Digital. Hal ini dilatari oleh data bahwa kerusakan otak merupakan salah satu hal yang harus dihindari oleh setiap manusia. Kerusakan terhadap otak bisa disebabkan oleh berbarbagai faktor, seperti benturan, mengkonsumsi narkoba, dan lain sebagainya. Selain itu, terdapat pula penyebab menurun hingga rusaknya fungsi otak manusia yang disebabkan oleh kecanduan narkoba lewat pornografi digital atau dikenal dengan narkolema. Artikel ini berusaha menjelaskan dampak dari narkolema serta relevansinya terhadap penafsiran term *nāṣiyah* di dalam al-Qur'an. Artikel ini menggunakan metode kualitatif dengan jenis penelitian kepustakaan (*library research*). Untuk sumber data yang digunakan pada penelitian ini berasal dari buku, website, jurnal dan artikel yang berkaitan dengan Al-Qur'an, artikel tentang pornografi, artikel tentang otak dan kajian-kajian yang berkaitan dengan neurologi. Dengan demikian, artikel memberi kesimpulan bahwa *nāṣiyah* dalam al-Qur'an mengandung dimensi makna yang kompleks—teologis, etis, dan bahkan simbolik-fisiologis—yang menggambarkan keterkaitan antara kehendak manusia, kontrol moral, serta konsekuensi atas penyimpangan perilaku. Relevansi term *nāṣiyah* dalam al-Qur'an dengan narkolema dapat dilihat dari sudut pandang neuropsikologis dan spiritual. Narkolema merusak jaringan otak, termasuk bagian prefrontal, yang mengakibatkan gangguan pada kemampuan kognitif, kontrol impuls, serta fungsi pengambilan keputusan. Akibatnya, perilaku

seseorang menjadi menyimpang, kehilangan kontrol moral, dan cenderung melakukan tindakan yang merusak diri maupun orang lain.

Kata kunci: Al-Qur'an, *nāṣiyah*, Pornografi Digital, Relevansi

Introduction

In order to understand the verses of the Qur'an, Allah SWT has given potential to humans that is useful for understanding the verses of the Qur'an, including reason. Intellect is understood as a sentence derived from Arabic, namely *al-Aql* which means to prevent and restrain. When associated with humans, it means people who prevent and restrain from their lusts.¹ The brain is a central nervous system that functions to regulate all human life activities. For humans, the brain is a very important organ in the body that is located at the top of the human body and is protected by the bones of the skull and in this section can be referred to as the control center that functions to manage all activities carried out by humans. In addition, reason is also a human spiritual equipment that functions as a reminder, analyzer, concluder and can distinguish between what is good and what is not good. So that with the presence of reason humans can become moral people and can strengthen their faith in Allah SWT.²

Based on this, humans have an obligation to maintain brain health from things that can affect its potential as a control center for humans. Among the things that can damage brain health is pornography. Pornography is one of the viruses that accelerated very quickly in the 20th century. This moment has had a very serious impact on how people view their sexuality. Furthermore, the development of technology is also a major factor in sustaining interest in pornography.³

At this time, the term Narcolema emerged, which is an acronym for Narcotics through the eyes, namely the activity of consuming pornography online. The term Narcolema was proposed by Mark B. Kastlemen in his book entitled *The Drug Of The New Millennium: The Science Of How Internet Pornography Radically Alters The Human Brain And Body*, because pornography is considered a visual Cocaine that can cause addiction. Albert Mohler expressed his opinion that today's society is a pornographic society, where explicit sexual images have permeated various things such as advertising, virtual marketing. So the notion that pornography has crystallized in the culture is not an exaggeration.⁴

¹ Riska Riska, Suyadi Suyadi, "Akal Dan Otak Dalam Al-Qur'an Dan Neurosains Serta Relevansinya Terhadap Pendidikan Islam", *Jurnal: Tsamaratul Fikri* 16, no. 2 (2022), 144. <https://doi.org/10.36667/tf.v16i2.1144>.

² Ahmat Miftakhul Huda, Suyadi Suyadi, "Otak Dan Akal Dalam Kajian Al-Qur'an Dan Sains," *Jurnal Pendidikan Islam Indonesia* 5, no. 1 (Oktober 2020), 68.

³ Anton Sitorus, Ibelala Gea, Rogate Artaida Tiarasi Gultom, "Pornografi dan Dampak Moral : Suatu Kajian Teologis Mengenai Dampak Negatif dari Pornografi Terhadap Moral Anak Remaja Umur 12-16 Tahun di Pulau Sibandang dan Upaya Gereja untuk Memberikan Solusinya", *Berkat : Jurnal Pendidikan Agama Dan Katolik* 2, no. 1 (2025), 34–44. <https://doi.org/10.61132/berkat.v2i1.631>.

⁴⁴ Yeremia Yordani Putra, Yohananes Krismantyo Susanta, "Voicing Out The Theology Of The Body In a Pornographic Culture", *Societas Dei: Jurnal Agama Dan Masyarakat* 08, no. 2, (Oktober 2021), 160.

When it is considered that the influence of this narcolema lies in its enormous ability to arouse lust for those who consume and enjoy it.⁵ Furthermore, William M. Struthers observes that pornography can uproot human sexuality from its natural context, the intimacy between two human beings, and make it a product worth selling.⁶

Meanwhile, the term drug embedded in the word pornography has its own reasons. As usual, drugs refer to chemical substances that are swallowed, or inhaled and injected into the body. Internet pornography, on the other hand, is something that is swallowed by the eyes, which can affect the brain chemically and physically in a similar way to other illegal chemicals.⁷ In general, people have recognized the term pornography as one of the factors that can affect physical and psychological health. This is because it has more damage to the brain than drugs. Pornography can damage five parts of the human brain at once, while drugs only damage three parts of the user's brain. Therefore, it is certain that drugs are far more dangerous.⁸

One study found that pornography can damage the human brain, especially the PFC (*Pre Frontal Cortex*). According to Jordan Grafman, a researcher, he mentioned that this part of the brain called PFC only exists in the human brain. So that this part can distinguish humans from animals. Basically, this part is intentionally designed by Allah SWT with a special function that gives humans the ability to choose and have ethics. In addition, PFC also has a function and is responsible for concentration, distinguishing between right and wrong, critical thinking, decision making, self-control and delayed gratification and functions as a social personality builder.⁹

Based on this explanation, PFC is a very important part of human. So, if PFC is damaged, then human personality will also be damaged. According to Dr. Donald Hilton Jr, a neurosurgeon from the United States revealed that, among the parts of the brain, PFC is a part of the human brain that is very vulnerable and easily damaged, the damage can be caused by chemicals such as drugs, namely narcotics, psychotropic and addictive substances. However, from some of these causes, it is found that Narcolema, namely Drugs Through the Eyes, has a more dominant damaging power to the brain than drugs.

This is proven by his research which states that when the brain is photographed through the *Magnetic Resonance Imagine* (MRI) tool, brain damage caused by drugs shows a

⁵ Neka Erlyani, et al., *Information And Counseling Programme Sebagai Upaya Edukasi Anti Pornografi Pada Remaja*, (CV Mine: Yogyakarta, 2019), 7.

⁶ William M. Struthers, *Wired For Intimacy: How Pornography Hijacks The Male Brain*, (Dowe Grove: Intervarsity Press, 2009), 19.

⁷ Morgan Bennet, the new narcotic, diakses pada 20 april 2025 melalui https://www.thepublicdiscourse.com/2013/10/10846/?utm_source=RTA+Bennet+Part+One&utm_campaign=winstorg&utm_medium=email

⁸ Yuliani Winarti, et al., "Pemberdayaan Remaja Melalui Peer Educators Dalam Pencegahan Narkolema (Narkoba Lewat Mata)", *Jurnal Pengabdian Untuk Kesejahteraan Umat* 2, no. 2 (2020), 7.

⁹ Fitria Ningrum Rismawati, "Ijaazunnaasiyah dalam Perspektif 'jazul 'ilmi Fiil Qur'an Wasunnah", *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 4, no. 2 (2020), 42–60. <https://doi.org/10.58438/alkarima.v4i2.56>

difference over the damage caused by drugs which can only damage three parts of the human brain, namely *Orbitifrontal*, *Cingulate*, *Insulabippocompustemporal*. While Narcolema damages five parts of the brain, namely the *Frontal Lobe*, *Insula Gyrus*, *Nucleus Accumbens Putamen*, *Cingulated* and *Cerebellum*.

Based on the explanation above, this research aims to analyze the impact of narcolema on the human brain and its relevance to the interpretation of the term “*nāṣiyah*” in the Qur'an. In addition, this research will also present the impact of narcolema on the human brain. Previous studies that have a connection to the interpretation of the word *nāṣiyah* that I am doing, quite a lot has been done. Among them is research conducted by Vivi Indri Asrini and Suyadi with the title “Interpretation of neuroscience verses of Islamic education: a review of Salman's interpretation or the concept of *nāṣiyah* in the Qur'an.” In the study, Vivi and Suyadi highlighted several aspects of the word *nāṣiyah* such as the concept of *nāṣiyah* in the Qur'an, *nāṣiyah* in the perspective of neuroscience, not forgetting that he also included the point of the study, namely the implications of the concept of *nāṣiyah* in Salman's interpretation of and Islamic education theory.¹⁰

In addition, a similar study was also conducted by Siti Mahmudatun Nurur Rohmatussyafa'ah in her writing in the form of a thesis with the title “*Physiology of Human Pre Frontal Cereblum in Qur'anic Perspective (Science Study of Lafadz Nashiyah)*”. In this study he explained that the focal point and research was to explore the meaning of pre-frontal from the scientific and contextual side of the verse. So that in this study not a few found the relevance of the meaning of the term *nāṣiyah* to the form of scientific knowledge such as the benefits and risks of what if someone is damaged in that part (*Pre frontal cereblum*).¹¹ Based on these previous studies, it can be seen that there are not a few studies related to the term *nāṣiyah*. However, from several studies there has been no research that explains its findings on how the impact of narcotics on the human brain and its relevance to the interpretation of the word *nāṣiyah* in the Qur'an.

The research method used is qualitative in the form of *library research*. For data sources that I use, namely literature, both those sourced from books, websites, journals and articles related to the Qur'an, articles about narcolema, articles about the brain and studies related to neurology. The primary data is in the form of verses of the Qur'an with the term *nāṣiyah*, which is analyzed using the thematic interpretation method. While the data collection technique uses documentation by reviewing books, journals, articles, and notes related to the research. Because of the documentation review, I use content analysis techniques on the data that has been collected to get a comprehensive understanding.

¹⁰ Vivi Indri Asrini, Suyadi, “Tafsir Ayat-Ayat Neurosains Pendidikan Islam: Telaah Tafsir Salman Atau Konsep Nashiyah Di Dalam Al-Qur'an” *Jurnal Karya Ilmiah Guru* 8, no. 3 (September 2023), 365-367.

¹¹ Siti Mahmudatun Nurur Rohmatussyafa'ah, *Fisiologi Pre Frontal Cereblum Manusia Perspektif Al-Qur'an (Studi Sains Lafadz Nashiyah)*, Skripsi, UIN Sunan Ampel Surabaya, 2018, 62-63.

Results and Discussion

Identification of the term *Nāṣiyah* in the Qur'an

The word *nāṣiyah* comes from the word *nasa'* which means cutting hair or cutting hair, so the word *nāṣiyah* can be interpreted as cutting hair. In this case, directly the word *nāṣiyah* can be associated with an action or human desire to carry out an act of change or transformation in every line of brand life. In addition, the word *nāṣiyah* can also be associated with the crown of the head. Because, the fontanel is the top of the head where the hair grows so that *nāṣiyah* can be interpreted as a form of human awareness of what they do which will have an impact on their holiness and piety to Allah SWT.¹²

In the Qur'an, the term *nāṣiyah* is mentioned in four verses, some in the form of mufrad and some using *jama'* lafaz. The following term *nāṣiyah* is mentioned in the Qur'an in the form of mufrad:

1. QS. Hud verse 56

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبَّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

"Verily, I put my trust in Allah, my Lord and your Lord. Not a creature moves (on the earth) but He holds its head (over it). Verily my Lord is on the straight path (of justice)."

2. QS. al-‘Alaq verse 15

كَأَلَّا لَعْنُ لَمْ يَنْتَهُ ۖ لَنْسَفَعْنَا بِالنَّاصِيَةِ

"Never! Indeed, if he does not cease (from doing so), We shall surely pull his head (into Hell)."

3. QS. Al-‘Alaq verse 16

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

"(i.e.) the crown of the one who denies (the truth) and disobeys."

While the term *Nāṣiyah* in the *jama'* form is revealed in QS. ar-Rahman verse 41 below:

يُعَرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

"The sinners are recognized by their signs, then the crown of the head and the feet are taken away".

Interpretation of the Term *Nāṣiyah* according to Classical Tafsir

After identifying the verses in which the term *nāṣiyah* is found, we already know where the word *nāṣiyah* is located in the Qur'an. Therefore, in this section, I will present the interpretation and meaning of these verses. First, the word *nāṣiyah* is found in Surah Hud verse 56:

¹² Aisyah Salsabila, *Kata Nashiyah Dalam Al-Qur'an (Studi Interpretasi Komparatif Tafsir Zaghloul An-Najjar Dan Tafsir Salman)*, Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2023, 40.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

"Verily, I put my trust in Allah, my Lord and your Lord. Not a creature moves (on the earth) but He holds its head (over it). Verily my Lord is on the straight path (just)."

In al-Baidahwi's interpretation, he mentions that this verse implies the attribution of all affairs to Allah, the Lord of all creatures, as a form of firmness in belief in His oneness and power. The meaning is that no matter how hard one tries to do harm, it will not succeed if it is not in accordance with the will of Allah. This belief stands on the principle that Allah's protection is absolute, as He is the Lord of all things. Nothing happens to any creature except by His permission, and no action can be taken without His decree.

This is confirmed in His words: *"There is no creature but He holds its head"*, which indicates that Allah is the absolute Owner of every creature and the Almighty to govern and control them according to His will. The phrase *"holding the crown of the head"* symbolizes the total power and control that Allah has over His creatures. Indeed, God is on the straight path, which is the path of truth and justice. Therefore, whoever seeks refuge in Him will not suffer any loss, and whoever is unjust will not be able to escape His retribution.¹³

Essentially, this verse affirms Allah's omnipotence that encompasses everything, including the most vital aspect of human beings, namely the *nāṣiyah*-which literally refers to the front of the head or crown. In classical commentaries, the term *nāṣiyah* is often interpreted as the hair of the front of the head, but the meaning can also be extended metaphorically to refer to the control center of human behavior, namely the brain, specifically the prefrontal part related to decision-making and moral control.

The emphasis on *nāṣiyah* in this verse carries a deep symbolic meaning. If one loses control over this part-literally or figuratively-then one no longer has the ability to act freely. Hence, the mention of *nāṣiyah* can be understood as a representation of God's control over the will, actions, and direction of every human being's life.

The verse then continues with the statement: *"Not a creature moves (on the earth) except that He holds its head."* This phrase is a form of *majāz* (metaphor) that illustrates that all creatures are under the absolute power and control of Allah SWT. In this context, Allah is described as the One who not only creates, but also governs and determines the direction of every creature as a whole, without exception. Thus, this verse is a theological affirmation of the tawhid *rubūbiyyah*-the belief that Allah is the sole ruler, controller, and governor of all His creatures' affairs.

Secondly, the word *nāṣiyah* in surah Al-'Alaq verses 15-16:

كَأَلَّا لَعْنُ لَمْ يَنْتَهُ ۖ لَنْسِفَعَا بِالنَّاصِيَةِ ۚ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

¹³ Nasiruddin Abu Abdullah bin Umar bin Muhammad al-Shirazi al-Baidhawī, *Anwar al-Tanzīl wa Asrār al-Ta'wīl*, (Beirut: Dar Ihya Al Turath Al Arabi, 1418), 138.

"Never! Indeed, if he does not cease (from doing so), We will surely draw his head (into Hell), (i.e.) the head of the one who denies (the truth) and disobeys."

According to Al-Qurṭubī, the verse is understood as a stern warning from Allah SWT: *"No! If he does not stop..."* referring to Abu Jahal, as a threat to his hostile actions against the Prophet Muhammad. In this interpretation, Allah SWT states that if Abu Jahl does not stop his actions, then He will grab him by the head—that is, humiliate him and inflict punishment on him. Some mufasirs also explain that the meaning includes the act of gripping on the Day of Judgment, where Abu Jahl's crown will be folded together with his feet, then thrown into hell. This explanation refers to the words of Allah SWT in QS. ar-Rahman verse 41: *"The sinners will be recognized by their signs, and their crowns and feet will be held."* Although the verse is directly addressed to Abu Jahal, its content is universal as a lesson and threat to anyone who rejects the truth or deters others from the path of obedience to Allah. The linguists explain that in Arabic, the expression *"I grabbed something"* means to succeed in grabbing and pulling it with strength. In other contexts, it is also used in expressions such as *"He struck the forelock of his horse,"* as a symbol of actions carried out with firmness and power.

The word *"forelock"* in Arabic refers to the hair located at the front of the head. In certain contexts, it can represent the whole person. An example is found in the Arabic proverbial expression: *"This is the blessed forelock,"* which refers to humanity as a whole. In Arab culture, the specific mention of *"forelock"* is often used as a form of humiliation, with the act of grabbing or pulling someone's forelock as a symbol of humiliation.

Al-Mubarrad explains that the word *saʿa* means to pull strongly, and in the context of the verse, it implies dragging a person into hellfire by grabbing the top of his head. In another interpretation, *saʿa* can also mean *"to slap"*, indicating another form of humiliation and punishment. Both meanings revolve around one understanding: a person who is caught will be treated harshly, either by being beaten or dragged into hell. The verse then states explicitly: *"The forelock that lies and is full of sin."* It refers to Abu Jahl's forehead, which depicts lying in speech and perversion in deeds. Thus, it is the sinner who is subject to punishment, whereas unintentional mistakes do not incur the same moral responsibility.

The mention of *"forelock"* as lying and sin rhetorically resembles the mention of faces in another verse: *"Faces which on that day will look to their Lord"* (QS. al-Qiyamah: 23). This expression does not refer to a literal body part, but rather to its owner. Thus, the phrase *"the forelock that lies and sins"* means that the owner of the forelock is a liar and a sinner. This is similar to the expression: *"He fasts during the day and prays at night,"* which means that the person performs the two acts of worship consecutively, not that they are performed by two different entities.¹⁴

In Surah al-ʿAlaq verse 15, the word *bi'n-nāṣiyah* is preceded by the letter ba' (ب), which in classical Arabic and *balāghah* studies carries various meanings depending on the

¹⁴ Abu Abdullah Muhammad bin Ahmad al-Anshari al-Qurthubi, *Al-Jami' li Ahkam al-Qur'an*, (Kairo: Darul Kutub Al-Mishriyah, 1964), 125-126.

context. Among the meanings that can be identified are *muhāṣabah* and *ta'wīd*, which have profound semantic implications for the interpretation of the verse. First, if the letter *ba'* is understood with the meaning of *muhāṣabah* (مُحَاسَبَة), i.e. "participation" or "involvement", then the meaning of the phrase *bi'n-nāṣiyah* can be interpreted as a form of involvement of the *nāṣiyah* (crown or the front of the head) in the sin committed by the other members of the body. In this sense, if the human body commits a sinful act, then the *nāṣiyah* shares in the consequences, and will therefore also be punished. This indicates that the part is considered as the center of moral control or will that is partly responsible for human actions.

Secondly, if the letter *ba'* is interpreted as *ta'wīd* (تَغْوِيض), i.e. as a form of substitution, then the *nāṣiyah* in this verse is understood as a part of the body that represents or bears the consequences of sins committed by other members of the body. In this case, even if the sin is committed by the hands, feet, or other limbs, it is the *nāṣiyah* that will be the main object of punishment, as it is considered the center of intention, control, and decision-making responsible for the act. Both approaches emphasize the important role of the *nāṣiyah* not only as a physical part, but also as a symbol of the psychological and spiritual aspects of humans relating to intention, consciousness, and moral accountability. This interpretation is in line with the thematic interpretation (*maḥdū'i*) approach that emphasizes the interconnection between linguistic form, theological meaning, and human ethical responsibility in the Islamic view.¹⁵

Third, the word *nāṣiyah* in surah ar-Rahman verse 41:

يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

"The sinners are recognized by their marks, and then the crown and the feet are taken away."

According to Al-Qurṭubī, Allah's words in surah ar-Rahman verse 41: *"The sinners will be recognized by their marks,"* indicate that the sinners will have certain physical features that distinguish them from the obedient. Al-Hasan al-Baṣrī interpreted that the marks are blackened faces and blue eyes. This interpretation is in line with Allah's words in surah Thaha verse 102: *"And We will gather the sinners on that Day with blue eyes."* Similarly, surah Ali 'ImrAn verse 106 states: *"On the Day when some faces will be white and some faces will be black."* Al-Qurṭubī then interpreted that on the Day of Judgment, the angels will grab the forelocks and feet of sinners and throw them into hell. The term forelocks is the plural of forelock, which in this context refers to the forelock or crown of the head. Ad-Ḍaḥḥāk adds that their forelocks and feet will be tied together, resembling a chain behind their backs, as a more severe form of torture.

In one narration, it is said that a man will have his legs held together, his forelock pulled until his spine is crushed, and then thrown into the fire of hell. This is intended as a form of humiliation and to increase the severity of the punishment. It is also said that the

¹⁵ Tafsir Salman, *Tafsir Ilmiah Juz 'amma* (Bandung: Mizan Pustaka, 2014), 425.

angels dragged them to hell in different ways: sometimes by grabbing their forelocks and dragging their faces on the ground, and sometimes by grabbing their feet and dragging them head first.¹⁶

Implicitly, the verse provides a description of the condition of human beings on the Day of Judgment. One of the main messages that can be drawn is that sinners or wrongdoers will not be questioned explicitly about their deeds. This is due to the presence of outward signs that serve as a direct identification of their moral status, as described in a number of Qur'anic verses. These include a gloomy or blackened face, eyes withered and wide-eyed with fear, and an unusual posture and gait. Some mufasirs even argue that they will walk with their heads instead of their feet, as a form of humiliation and retribution for the arrogance they once practiced in the world.

The pitch-black faces and wide-eyed expressions indicate an extreme psychological state of fear and deep regret. The joining of the feet and head, especially the prefrontal part (which in the context of interpretation is understood as the crown of the head), is a symbol of humiliation and total submission to the will of Allah SWT. The action is not only physical, but also symbolic: it depicts that the sinner no longer has honor, control, or free will over himself.

The Impact of Narcotics on the Human Brain

Basically, there are not a few impacts that can be caused by pornography, especially on teenagers who are just growing up, because at that time their curiosity about pornography is very strong. So that there are not a few cases of rape that occur among teenagers committed by high school students and above, in various parts of the country.

A small part of the impact that is immediately felt for the consumption of pornography is the emergence of the urge to do bad activities, especially for men it can be in the form of masturbation as a form of effort in seeking the sensation of sexual pleasure by playing with the body parts used in relationships. This behavior is referred to as a secret practice because it tends to be done secretly. Not many people realize that masturbation is very dangerous for individuals who fall into it. Such as: causing weakness, loss of desire, blockage of goiter in the prostate, pain in digestion, frequent hand trembling, dizziness, frequent heart palpitations, shortness of breath, coughing, inner anxiety and demoralization.

If the drug user is a woman, the immediate response is usually masturbation. It is known that masturbation is an act that women do by inserting any object into their genitals in an effort to obtain sexual pleasure. This masturbation practice can tear the hymen for the perpetrator which is quite fatal.¹⁷

¹⁶ Al-Qurthubi, *Al-Jami' li Ahkam al-Qur'an*, 75.

¹⁷ Hafidz Ali Syuaysi', *Kado Pernikahan*, Terj. Abdul Rosyad Shiddiq, (Jakarta: Pustaka Al-Kausar, 2005), 195-198.

According to Jane Brown from Univ. Northern California, the more often children are exposed to sexual exploitation in the media, the more they will dare to commit sex acts at an early age. Furthermore, according to Anne Laydn, Director of the Psychology and Sexual Trauma Program at the University of Pennsylvania. Pennsylvania, states that pornographic images are a major mental health problem in the world today. It not only triggers serious addiction, but also has an impact on emotional shifts and social behavior. He further said that the effects of cocaine in the body can still be eradicated. Unlike pornography, if it is recorded in the brain once, it will stay in the brain forever.¹⁸

The results of Victor B. Cline's research in the United States state that the effects or impacts caused by narcolema are as follows:

1. *Addiction*: addicted, at this stage they tend to feel restless, and always feel encouraged to view pornographic materials.
2. *Escalation*: the demand to increase the level of pornographic material viewed. At this stage, the porn addict tends to crave more sensational and deviant material than he or she has previously viewed.
3. *Desensitization*: a person who is addicted to pornography, usually at this stage their sensitivity will decrease, they tend to consider sexual violence behavior as a matter of course. This means that empathy for victims of sexual violence decreases or even disappears.
4. *Act out*: In this stage, a pornography addict will vent his sexual desires by imitating the scenes he sees.

Pornography has the potential to harm health, and the main target of drug addiction is the brain. Because the damage caused by consuming pornography has more destructive power than drugs. If drugs can damage three important parts of the brain, then pornography can damage five important parts of the brain. The *pre frontal cortex* (PFC) is the part of the person that is most damaged if someone consumes pornography. It is the place where the balance in taking action is decided, so if the PFC is damaged it will have an impact on difficulty making decisions in various executive roles as a controller of impulses, making plans, and difficulty controlling lust. Pornography addicts tend to have uncontrollable sex drive, so that it causes various kinds of deviations such as having violent sex and changing partners. In addition to these effects, pornography can also damage the balance of hormones in the body. These hormones are *dopamine*, *neuropiniphrin*, *serotonim*, and *oxytocin*.¹⁹

In addition, it has also been found that someone who consumes too much narcolema will feel the impact of his brain performance will result in a decrease in the level of *delay* in counting. Primary sensory information first reaches the thalamus before being relayed for higher message processing to the primary sensory cortex, partetal lobe, and

¹⁸ Ali Amran Hasibuan, *Buku Ajar Patologi Sosial*, (Jakarta: Kencana, 2021), 74-75.

¹⁹ Paisol Burlian, *Patologi Sosial*, (Jakarta: PT Bumi Aksara, 2016), 229-230.

posterior insula. Activity from all the areas mentioned was seen when delay was selected and the amount of activation was related to the subject's value of delayed gain. So this establishes that there is a relationship between damage to the primary sensory cortex and the consumption of pornographic material.²⁰

In addition to affecting brain health, narcotics can also cause addiction, which is a phase where a person experiences addiction to content that contains elements that can arouse lust, so there are not a few acts of pornography, sexual deviations that can trigger the spread of the HIV/AIDS virus. Transmission of the disease occurs due to contact between a person's vaginal secretions or preseminal fluid with the rectum or reproductive organs.

Transmission of the HIV virus depends on the ease of transmission of the infected person and the vulnerability of sexual partners who are not yet infected. The ease of transmission varies at different stages of the disease and is not constant between individuals. In general, women are more susceptible to infection by the HIV virus, this is due to women who are constantly experiencing hormonal changes, ecology and vaginal microbial physiology which have a very large susceptibility to sexual diseases. Then people who have HIV disease still have the potential to be infected by other deadly viruses.²¹ In addition to affecting brain health and triggering the transmission of the HIV virus, the narcolema that is the beginning of the desire to do porn also has the potential to cause other infectious infections, such as syphilis.

Syphilis is a sexually transmitted disease caused by *Treponema pallidum*. This disease can affect all organs of the body such as the skin, heart, mucosa and even the central nervous system. Transmission of this disease can usually be through mucous membranes such as the vagina, mouth and transmission can also be through the skin during biological intercourse and oral sex.²²

Contextualization of the term *Nāṣiyah* and its Relevance to Narcotics

According to the experts of tafsir, they explain that Neuro or the word “Nasiyah” is interpreted as a mind or as a crown. This is based on the reason that every thought arises from the brain and the mind is the crown of man. In addition, the word “Nasiyah” in a scientific perspective is also known as the *Fre Prontal Cortex*, then in other dialects it is also referred to as the big brain. *Fre Prontal Cortex* is the largest and main part of the human

²⁰ Melia Rahma Syafitri, et al., “PMO dan Kaitannya dengan Otak dan Prilaku: Sebuah Kajian Literatur”, *Jurnal Flourishing* 3, no. 4 (2023), 131.

²¹ Niniek Lely Pratiwi, Hari Basuki, “Hubungan Karakteristik Remaja Terkait Resiko Penularan HIV – AIDS Dan Perilaku Seks Tidak Aman Di Indonesia” *Buletin Penelitian Sistem Kesehatan* 14, no. 4 (Oktober 2011), 348.

²² Rosi Esa Gustina, et al., “Gambaran Pengetahuan Wanita Pada Pasangan Usia Subur Tentang Penyakit Sfilis Di Wilayah Kerja Puskesmas Batu Aji Kota Batam”, *Jurnal kebidanan* 11, no. 2 (November 2019), 55-56.

brain organ that functions to direct every psychological action related to knowledge, thoughts, memory, attention and so on.²³

While from another point of view, the *fre frontal cortex* is also referred to as a liar, this is because its owners tend to have arrogant feelings by wanting to always be praised and often lying. Sometimes it is also referred to as the disobedient because of its attitude that often disobeys all the provisions that Allah has determined.²⁴

The word *nāṣiyah* itself has a broader scope of meaning than just the anatomical crown of the head. In this view, *nāṣiyah* represents the entire control system of the human body. Symbolically, when the crown of the head is pulled, the entire body is pulled, indicating that it serves as the command center for all human actions. Biologically, the frontal lobe of the brain, specifically the prefrontal cortex, is the center of decision-making, impulse control, and moral judgment. Hence, when Allah SWT says in Surah al-‘Alaq: “Indeed, We will pull his crown (*nāṣiyah*)”, this can be understood not only as a physical act, but also as a symbolic form of Divine domination over human control centers, especially in the context of rejection of the truth.²⁵

Thus, if the *nāṣiyah* is damaged-morally, spiritually, and neurologically-then human behavior will also dysfunction. In such a state, man loses direction, control, and the ability to distinguish between right and wrong. This damage brings humanity down to a level lower than animals, because it no longer uses the potential of reason and consciousness that characterizes humanity. This is in line with the concept in the Qur'an that describes sinful humans as more misguided than animals, because they reject guidance despite being given reason (QS. al-A'rāf: 179).²⁶

The intention of pulling the crown of the head in Arab culture is considered a form of humiliation or a show of power. People who have their hair pulled over their foreheads are considered weak. This is explained in QS. Hud verse 56 which describes the form of Allah's power over his servants. The meaning of the verse if translated into Indonesian means “*nothing moves except with the permission of Allah*” illustrating that Allah has full power over every creature he created.²⁷

Even though humans have a brain as control, what makes it function properly is the power that comes from Allah SWT. Without the power that Allah gives, humans would not be able to use their brains to think, digest and conclude anything. This indirectly indicates that humans are weak creatures, who cannot do anything without the power and

²³ Viranda Ade Arista, et. al., “Tafsir ayat-ayat Neurosains (Nasiyah dalam QS. Al-‘Alaq Ayat 15-16)”, *Jurnal Pendidikan dan dakwah* 2, no. 4 (Agustus 2022), 310.

²⁴ Adinda Retno Wulan, et al., “Sistem Saraf Manusia Di Dalam Al-Qur’an”, *Jurnal Cahaya Mandalika* 3, no. 2 (2023), 3.

²⁵ Muhammad Fakhruddin al-Razi, *Tafsir al-Kabir wa Majatib al-Ghaib*, (Beirut: Dar al-Fikr, 1981), Jilid 32, 224.

²⁶ Ahmad Yusuf Al Hajj, *Mu'jizat Al-Qur'an Yang Tak Terbantahkan*, Terj. Zulhamid dan Putri Aria Miranda (Solo: Aqwan, 2017), 315.

²⁷ Abu al-Fida' Ismail bin Umar Ibnu Katsir al-Dimishqi, *Tafsir al-Qur'an al-Azim* (Beirut: Dar al-Kutub al-Ilmiyah, 1998), Juz 8, 498.

gift of strength that Allah gives.²⁸ So that not a few studies related to the dangers of consuming pornography there are explanations that state about the effects caused by pornography. one of them is pornography can be transformed into the biggest virus in contributing to the number one ignorance in the world. Eyes that are constantly looking at pornographic objects will cause addiction or addiction which in effect causes brain tissue to shrink and its function becomes disrupted.

The shrinkage of the brain that produces dopamine or substances that trigger pleasure can make the performance of chemicals that function to send messages, namely neuro-transmitters, weaken the control function. So, this is what can make it difficult for people who are addicted to pornography to even control their behavior properly.²⁹

Conclusion

Based on the discussion above, it can be concluded that the term *nāṣiyah* in the Qur'an is found four times. *First*, in surah Hūd verse 56, the word *nāṣiyah* is used in the context of Allah's power. This verse affirms that Allah has absolute control over everything, including *nāṣiyah*, which in this case is interpreted as a symbol of divine domination and control over creatures. This meaning is understood as a form of majaz (metaphor) that shows that no creature is outside the scope of His power. *Second*, in surah ar-Rahman verse 41, *nāṣiyah* is associated with the identification of sinners on the Day of Judgment. They will be recognized through physical signs that appear on them, including facial conditions and eye expressions that reflect fear and humiliation. In the present context, this phenomenon can be analogously related to the physical symptoms that appear in individuals who are damaged by substance abuse, such as narcotics, where the skin becomes dull and signs of neurological dysfunction are outwardly visible.

Thirdly, the word *nāṣiyah* is also found in surah al-'Alaq verses 15-16. In this verse, Allah SWT describes the punishment of the one who denies the truth by the symbolic act of pulling the crown of his head. This reflects the loss of self-control and common sense due to moral deviation. If it is related to the condition of substance abuse, it can be understood that people who fall into it have the potential to experience damage to brain function, especially the prefrontal cortex-the part of the brain that is closely related to decision-making, morality, and self-control-which is symbolically represented in the term *nāṣiyah*. Thus, the term *nāṣiyah* in the Qur'an contains complex dimensions of meaning-theological, ethical, and even symbolic-physiological-that illustrate the interrelationship between human will, moral control, and the consequences of deviant behavior.

The relevance of the term *nāṣiyah* to narcolema-as a condition of brain damage due to psychoactive substance abuse-can be seen from a neuropsychological and spiritual

²⁸ Retno Wulan, et al., "Sistem Saraf Manusia Di Dalam Al-Qur'an", 3.

²⁹ Ahmad Haidir, *Al-Qur'an dan Sains, Terangkan Kerusakan Otak Akibat Kecanduan Pornografi Lebih Parah Dari Kokain*, Diakses Pada 28 September 2025, <https://techno.okezone.com/amp/2022/03/21/56/2565397/alquran-dan-sains-terangkan-kerusakan-otak-akibat-kecanduan-pornografi-lebih-parah-dari-kokain>

perspective. Narcolema damages brain tissue, including the prefrontal region, resulting in impaired cognitive abilities, impulse control, and decision-making functions. As a result, a person's behavior becomes deviant, loses moral control, and tends to commit acts that damage themselves and others. In this perspective, the *nāṣiyah* does not only include the physical crown of the head, but represents the entire human control system. When this part is damaged, either morally or neurologically, the entire body becomes involved in deviance. Like a collapsing control center, damage to the *nāṣiyah* leads to a complete collapse of the integrity of human behavior.

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